AUM

If we know that we have done wrong and refuse to acknowledge it, we are guilty of prevarication.—*Chinese Pratimoksha.*

He who offends an offenceless man . . . against such a fool the evil reverts like fine dust thrown against the wind.—*Kokalya-sutta.*

THE PATH.

VOL. X. JULY, 1895. No. 4.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

LETTERS OF H. P. BLAVATSKY.[1]

VIII.

WRITING from Suez, on November 30th, 1884, H.P.B. says: "I sit in an hotel 'by the sea and wait for the weather.'[2]

In plain words I am waiting for our steamer, which is now busy crawling along the canal. We arrived here direct from Cairo by rail, having spent ten days there, which counts for much these days. That they mean much you will see for yourself by the long telegrams from the London newspapers which I send to you. I am beginning to be convinced that I actually am a celebrity when so much money is paid for telegrams about me. The correspondent of the *Daily Telegraph* came personally to interview me, and asked my permission to let his readers know of my discoveries as to the antecedents of Mon. and Mme. Coulomb, and as to my own 'movements.' In the telegrams as you see they are styled 'blackmailers' and 'fraudulent bankrupts,' hiding from several *ordres d'arrêt.* You will also see that in Alexandria and Cairo I was 'received very warmly by the Viceroy and the cream of society.' And so I really was. You cannot

[1] Copyright. 1895.

[2] A Russian proverb.

imagine how much was made of me. As soon as Hitrovo learned that I had arrived, he invited us to his house and immediately began all sorts of dinners, lunches, picnics, till the very sky was hot. Our Russian compatriots, Hitrovo, Abazà, Tschegloff, gentleman-in-waiting, and the ex-Madame Beketoff, *née* Princess Vera Gagarin and now Countess de la Salla—all of them such nice, kindly people that I do not know how to thank them for their services and their kindness. And even on the part of the foreigners, I was astonished, not with their extreme amiability—to amiability I am used—but with their real cordiality and simplicity of manner. Next morning I went with Mrs. Cooper-Oakley to see the Nubars, taking with me the letter of Mackenzie Wallace, and as soon as my card was sent in, Nubar Pasha in person came to meet us nearly to the street door. He led us into the Palace, brought his wife and his daughter, Madame Tigran Pasha, and they were all so kind to us, we might have been old friends. Certainly I ascribe it all to the letter of my dear Olga Alexeëvna (Madame N.). Madame Nubar Pasha is an Armenian, a well-educated and well-read woman, speaking French like a Parisian, a real *grande dame*. We lunched and dined with them twice. At their house I made the acquaintance of a dear Russian soul, Countess de la Salla. Her husband is an adjutant to the Khedive, but he is more like a healthy, nice-looking Russian lad than an Italian. She knew me by hearsay and also as 'Radha Bai,' and when she heard that I was the niece of General Rostislav Fadeef, she positively fell on my neck and kissed me. Uncle used to go to their house as an intimate friend, and she was so attached to him that she had tears in her eyes when she asked me for particulars of his death. She took me up, and began to take me from one aristocratic house to another, proclaiming to all that I am a 'celebrity,' a 'wonderful woman,' an authoress, a savant and what not. She took me to the *Vice-Reine*, as the wife of the Khedive is called here, assuring me that it was absolutely necessary. There in the Khedive's Hareem I found a crowd of visitors, most of them English women, wives of the notabilities who are now reigning over Egypt. My old, but not kindly acquaintance from India, Lady B., who was always an enemy to the T.S., fairly stared at me, finding me on a sofa side by side with their *Vice-Reine;* and the Countess de la Salla immediately wanted to know if she was a Theosophist! and declared that she herself had joined the Society and was 'awfully proud of her diploma'! *Un coup de thèatre!* Then she took me to the niece of Ishmail Pasha, the late Khedive; to his son's wife, Princess Hussain.

Both these Princesses and the wife of the Khedive have a European education, are Parisian in speech—*des emancipées.* The *Vice-Reine* is positively a beauty, a most charming face, but it is a pity she is too stout. The de la Sallas have got up a dinner-party for me, inviting about fifty of the local aristocracy, both French and English, as well as our diplomatic corps. All the Russians are especially delighted with my having turned an English clergyman, the Rev. C. Leadbeater, into such an ardent Theosophist. As if he were the only one! Why amongst our members we have even got Bishops.

"Well, and now I am starting for Madras to fight the pseudo-Christian missionaries. God's will be done, and 'if He does not give us up the pig wont eat us.'[1] Good-bye my dear, my loved ones: maybe forever, but even this would not matter. Happiness is not to be gained on earth. Here we have the dark entrance-hall alone, and only on opening the door into the real living place, into the reception-room of life, shall we see light. Whether in Heaven, in Nirvâna, in Swarga is all the same: the name does not matter. But as to the divine Principle it is One, and there is only one Light, however differently it may be understood by various earthly darknesses. Let us wait patiently for the day of our real, our best birth. Yours until that day, until Nirvâna and forever."

H.P.B. left India in April, 1885. She was desperately ill at the time, and there was so much confusion over her departure that she was not even given her clothes to take with her. She gave Colonel Olcott her word of honor that she would not say where she was living until the worst of the storm had blown over, and she kept her word. With Babajee and Mary Flynn she travelled to Naples, and there lived in entire seclusion for some months. Whilst there, she put in preliminary order her materials for the *Secret Doctrine.* Madame Jelihovsky writes that she herself sometimes did not like the idea of certain people in Tibet apparently monopolizing all the wisdom in the universe. H.P.B. would reply that they did not monopolize such wisdom; she spoke of the existence of these particular Great Souls because she knew of their existence, but others no doubt existed in other parts of the world who were equally wise and equally great.

"In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such

[1] A Russian proverb.

a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from 'societies acknowledged by law;' let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering."

When the three months' residence in Naples had nearly expired, H.P.B. thought of going to Germany, where, as she wrote, they at least had warm stoves and double windows in the winter, and where it was possible to be comfortable indoors. She also vigorously defended the "Adyar Theosophists" for having left her in such sore straits in Naples, and protested that they had done all that was possible for her under the circumstances; and to prove that the Society itself was loyal to her, she sent her relatives hundreds of letters from Branches and people in India, England, and "especially in America," protesting against her retirement. She had resigned her office of Corresponding Secretary at Colonel Olcott's urgent entreaty, as he had been greatly alarmed over the Coulomb attack.

All her letters at this time breathed peace and rest, even gladness, caused by the many proofs of sincere friendship from such people, she wrote,

—"as Solovioff.[1] I am travelling with him in Switzerland. I really cannot understand what makes him so attached to me. As a matter of fact I cannot help him in the least. I can hardly help him to realize any of his hopes. Poor man, I am so sorry for him and all of them."

[1] Who afterwards became her bitter enemy, as all his prayers to be taken as a Chela were utterly rejected.

AN INDIAN MASTER ON SOME BRAHMANS.[1]

FROM THE PALI TEVIGGA SUTTA. 350-250 B.C.

Sacred Books of the East, XI, 167-203.

THE Blessed One said:

28. 'And verily, Vâse*ttha*, that Brâhmans versed in the Three Vedas, but omitting the practice of those qualities which really make a man a Brâhman, and adopting the practice of those qualities which really make men non-Brâhmans—clinging to these five things predisposing to passion, infatuated by them, guilty of them, seeing not their danger, knowing not their unreliability, and so enjoying them—that these Brâhmans should after death, on the dissolution of the body, become united to Brahmâ—such a condition of things has no existence.'

37. 'Then you say, too, Vâse*ttha*, that the Brâhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brâhmâ is free from anger and malice, and sinless, and has self-mastery. Now can there, then, be concord and likeness between the Brâhmans and the Brahmâ?' 'Certainly not, Gotama!'

38. 'Very good, Vâse*ttha*. That these Brâhmans versed in the Vedas and yet bearing anger and malice in their hearts, sinful, and uncontrolled, should after death, when the body is dissolved, become united to Brahmâ, who is free from anger and malice, sinless, and has self-mastery—such a condition of things has no existence.'

39 'So that thus then, Vâse*ttha*, the Brâhmans, versed though they may be in the Three Vedas, while they sit down (in confidence), are sinking down (in the mire);[2] and so sinking they are arriving only at despair, thinking the while that they are crossing over into some happier land. Therefore it is that the threefold wisdom of the Brâhmans, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called pathless jungle, their threefold wisdom is called destruction!'

[1] The question has been raised as to what would be the real views of an Indian teacher, recognizing the Buddha as his patron, concerning the Brâhmans. The answer may best be given in the words of Gotama Buddha himself.

See also in connection with this "A Mahâtmâ's Message to some Brâhmans," in PATH of March, 1895, p. 430.

[2] "Âsîditva sa*m*sîdanti. I have no doubt the commentator is right in his explanation of these figurative expressions. Confident in their knowledge of the Vedas, and in their practice of Vedic ceremonies, they neglect higher things; and so, sinking into sin and superstition, 'they are arriving only at despair, thinking the while that they are crossing over into some happier land.'"—Note of Translator, *Sacred Books of the East, xi.*

Ch. ii, 2, 8. 'Or whereas some Samaṇa-Brâhmans, who live on the food provided by the faithful, continue addicted to wrangling: that is to say, to saying, "You are ignorant of this doctrine and discipline, but I understand them!" "What do you know of doctrine or discipline?" "You are heterodox, but I am orthodox!" "My discourse is profitable, but yours is worthless!" "That which you should speak first you speak last, and that which you should speak last you speak first!" "What you have long studied I have completely overturned!" "Your errors are made quite plain!" "You are disgraced!" "Go away and escape from this disputation; or if not, extricate yourself from your difficulties!" He, on the other hand, refrains from such wrangling.

9. 'Or whereas some Samaṇa-Brâhmans, who live on the food provided by the faithful, continue addicted to performing the servile duties of a go-between: that is to say, between kings, ministers of state, soldiers, Brâhmans, people of property, or young men who say, "Come here!" "Go there!" "Take this to such a place!" "Bring that here!" But he refrains from such servile duties of a messenger.

10. 'Or whereas some Samaṇa-Brâhmans, who live on the food provided by the faithful, continue addicted to hypocrisy: that is to say, they speak much; they make high professions; they disparage others; and they are continually thirsting after gain. But he refrains from such hypocritical craft.'

Ch. ii, 3, 2. 'Or whereas some Samaṇa-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts, by such lying practices as these: that is to say, by explaining the good and bad points in jewels, sticks, garments, swords, arrows, bows, weapons of war, women, men, youths, maidens, male and female slaves, elephants, horses, bulls, oxen, goats, sheep, fowl, snipe, iguanas, long-eared creatures, turtle, and deer.— He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.'

6. 'Or whereas some Samaṇa-Brâhmans, who live on the food provided by the faithful, continue to gain livelihood by such low arts and such lying practices as these: that is to say, by giving advice touching the taking in marriage, or the giving in marriage; the forming of alliances, or the dissolution of connections; the calling in property, or the laying of it out. By teaching spells to procure prosperity, or to cause adversity to others; to remove sterility; to produce dumbness, locked-jaw, deformity, or deafness. By obtaining oracular reponses by the aid of a mirror, or

from a young girl, or from a god. By worshipping the sun, or by worshipping Brahmâ; by spitting fire out of their mouths, or by laying hands on people's heads.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such lying practices.

7. 'Or whereas some Sama*n*a-Brâhmans, who live on the food provided by the faithful, continue to gain a livelihood by such low arts and such lying practices as these: that is to say, by teaching the ritual for making vows and performing them; for blessing fields; for imparting virility and rendering impotent; for choosing the site of a house; for performing a house-warming. By teaching forms of words to be used when cleansing the mouth, when bathing, and when making offerings to the god of fire. By prescribing medicines to produce vomiting or purging, or to remove obstructions in the higher or lower intestines, or to relieve headache. By preparing oils for the ear, collyriums, catholicons, antimony, and cooling drinks. By practising cautery, midwifery, or the use of root decoctions or salves.—He, on the other hand, refrains from seeking a livelihood by such low arts, by such low practices.'

Ch. iii, 1. 'And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.'

3. 'And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy and equaminity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.'

9. When he had thus spoken, the young Brâhmans Vâse*tth*a and Bhâradvâ*g*a addressed the Blessed One, and said:

'Most excellent, Lord, are the words of thy mouth, most excellent! Just as if a man were to set up that which is thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness, so that those who have eyes can see external forms,—just even so, Lord, has the truth been made known to us, in many a figure, by the Blessed One. And we, even we, betake ourselves, Lord, to the Blessed One as our refuge, to the Truth, and to the Brotherhood. May the Blessed One accept us as disciples, as true believers, from this day forth, as long as life endures!'

TALKS ABOUT INDIAN BOOKS.

III.

The Hymns of the Rig Veda, I, II.

ONE FEELS a certain diffidence on entering on a subject like the hymns of the Rig Veda, where so much is not certainly known, so much certainly not known.

But diffidence is a feeling which, if a man let it grow upon him, will finally take away from him the key of heaven; so that we may take heart of grace, and bravely approach this big subject, looking out as far as possible, not for the things which are certainly not known, or not certainly known, but for the things which are known with some probability and even certainty.

We have seen, among the things which are known with some certainty or probability, that these Vedic hymns come down to us as the head and forefront of an enormous epoch, which was definitely closed in the days of the Mahabhârata War,—the said war being, according to Indian tradition, as nearly as possible five thousand years ago.

Then another thing that is as certain as may be, is that these hymns of the Rig Veda are just over a thousand in number; according to one way of counting, a thousand and seventeen; according to another, a thousand and twenty-eight.

Now it is pretty clear that no one could give any complete idea of a thousand poems,—for hymns in a religious sense a good many of them certainly are not,—in a few or even a great many pages; the more so, when these poems are from a far-away time and a far-away land, in an archaic language full of phrases that were obscure enough even two thousand years ago.

So, without hope of giving a complete idea of these thousand and more poems, we must be content with giving one which shall be just, as far as it goes, and shall go as far as the nature of things will allow. And, to do this, we cannot do better, perhaps, than quote a good many of the poems themselves, taking some from each of the ten "mandalas," or "circles," into which they are naturally divided. After reading these few, one will at any rate have a certain vivid picture in mind, to correspond to the formerly bodiless words—the Rig Veda Hymns.

First, a hymn in praise of Indra the sky-lord, from the first "circle" or mandala of the hymns,—where it stands thirty-second in number.

"Indra's heroic deeds will I proclaim, the first which the Thunderbolt's lord performed; the serpent has he slain, to the waters opened a way, the belly of the mountains has he cleft open.

"The serpent has he slain, that lay on the mountains,—Tvashtar forged him the rushing thunderbolt; like bellowing cows hastened the waters, straight downward went they to the sea.

"With the eagerness of a bull, he demanded the Soma, of the pressed-out juice he drank from the three vats; the missile, the thunderbolt took he, the treasure-distributor,—he struck him, the first-born of the serpent.

"As thou struckest him, Indra, the serpent's first-born, as thou didst destroy the arts of the artful; giving life to the sun, the heaven, the redness of morning, in truth thou hast found no foe.

"Vrtra, the evil Vrtra, the defrauder, has Indra slain with his thunderbolt, with the mighty weapon; like branches lopped by the axe lies the serpent stretched on the ground.

"Like a drunken weakling Vrtra challenged the great hero, the mighty warrior, stormer; he withstood not the onward leaping of his weapon, broken and ground to pieces was he whose foe was Indra.

"Footless, handless, fought he the fight against Indra, who slung the thunderbolt at his back; impotent he who thought himself grown to the bull, hewn in pieces Vrtra lay.

"He lay there like a reed broken in pieces, over him went the waters, working their will; whom Vrtra with his greatness had encircled, at her feet lay the serpent there.

"Downwards went her life who had borne Vrtra, Indra slung the weapon against her; above lay she who had borne, and her son underneath, Danu lay like a cow with her calf.

"In the midst of the way of the streams, who know neither rest nor repose, lies his body; the waters pass through the most secret places of Vrtra, in darkness for ever sank he whose enemy Indra was.

"Becoming the consorts of the enemy, the waters, guarded by the serpent, wearied in captivity like the cows taken captive by Pani; the opening of the waters that were shut up has he accomplished who slew Vrtra.

"Swift as a charger's tail didst thou advance, Indra, as the god struck at thy weapon; thou hast won the cows, thou hero hast won the Soma, the seven rivers hast thou let loose upon their way.

"Nothing did thunder and lightning help him, nor the clouds and hailstorms that he formed; when Indra fought with the serpent, the treasure-distributor won the victory for future times also.

"What avenger of the serpent didst thou see, Indra, as fear came near to thy heart that thou hadst slain; when thou speddest over the ninety-nine streams like a startled eagle through the air?

"He who holds the thunderbolt in his hand, Indra, is king of all that goes and has returned to rest, of hornless and horned cattle; he reigns as king over the people, as the wheel-rim the spokes, he holds all encircled."[1]

So far the song of Indra the slayer of Vrtra. In each of the first eight circles or mandalas of the hymns, there are many conceived in the same spirit, in praise of the same god. They follow after the hymns to Agni, with which each of the first eight circles open.

As to its meaning. On the one hand, nearly all Vedic students are agreed in seeing in Indra the blue sphere of the sky, in Vrtra the encircling cloud that holds the rain, and keeps back the treasures of crystal drops from the seven rivers of northern India. On the other hand, it is quite certain that Indra, lord of the blue heaven, the enveloping darkness, the cows, and, perhaps more than all, the encircling wheel and its spokes, had, at one time, a perfectly definite mystical meaning. Whether this mystical meaning was read into the Vedic hymns, or was really hidden in them from the beginning, is one of the things in Vedic study that are by no means certainly known.

To turn now to a hymn of a very different type, the hundred and thirteenth in the same first circle of the hymns. It is very often said that the poets of the hymns were an almost nomad people, in the northern Panjab, the land of the seven rivers. But here is a hymn which shows them undertaking long voyages by sea; Tugra, friend of the Ashvins:

"Sent Bhujyu to sea as a dying man parts with his riches; but you Ashvins brought him back in vessels of your own, floating over the ocean, and keeping out the waters.

"Three nights and three days have you, never untrue ones, conveyed Bhujyu in three rapid revolving cars; having a hundred wheels, and drawn by six horses, along the bed of the ocean to the shore of the sea.

"This deed you accomplished, Ashvins, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to

[1] Rig Veda, I, 1-15.

cling to; as you brought Bhujyu sailing in a hundred-oared ship, to his father's house."[1]

These Ashvins are sons of the sea, ever young and beautiful, travelling in a golden, three-wheeled triangular car. They are destroyers of sickness, physicians of the gods, restoring the blind to sight, renewing youth, bringing health in peril.

Whether they, like Indra the sky-lord, have here a mystical meaning, is again uncertain; it is at least possible, for we find this double and even fourfold meaning hinted at in another hymn, in the same first circle, the hundred and sixty-fourth:

"Speech, Voice, consists of four defined grades, these are known by the knowers of the divine who are wise; they do not reveal the three which are esoteric,—men speak the fourth grade of speech."[2]

It is noteworthy that the word here rendered 'esoteric' is the same as that used to describe the 'Secret Teachings,' which are called, in the Chhandogya Upanishad, the 'essence of the Vedas.'[3]

To pass to the second circle, or mandala of the hymns. The presiding genius or seer-in-chief, of this circle, is the Royal Sage, Grtsamada, of the kingly line of Pururavas, the son of Budha (Mercury), the son of Soma (the Moon). This Grtsamada of the lunar line of kings had a son, who is said, in the Vishnu and Vayu Puranas, to have originated the system of four castes. The first hymn of the second circle is addressed to Agni, attributing to him all the functions of the sacrificial priests and their assistants:

"Thine, Agni, is the office of Hotar, thine the regulated functions of Potas, thine the office of Neshtar, thou art the Agnidh of the pious; thine is the function of Prashastar, thou actest as Adhvaryu, thou art the Brâhman, and the lord of the house in our abode.

"Thou, Agni, art Indra, the chief of the holy, thou art Vishnu the wide-stepping, the adorable; thou oh Brahmanaspati, art the Brâhman, the possessor of wealth, thou, oh sustainer, art associated with the ceremonial."[4]

In other verses of the same hymn, Agni is identified with Varuna, Mitra, Aryaman, Ansha, Tvashtar, Rudra, Pushan, Savitar, Bhaga,—in fact, with the whole range of Vedic gods, and it is from hymns like these that is drawn the belief that the Vedic people worshipped only one deity under many names.

Here again it is quite certain that, later on, Agni had a

[1] Rig Veda, I, 116, 3-5.
[2] Rig Veda, I, 164, 45.
[3] Chhandogya Upanishad, III, 5, 2-4.
[4] Rig Veda, II, 1, 1-2.

mystical meaning, as the threefold self of fire, the vital fire in this world, the emotional fire in the middle world, the intuitional fire in the heaven world; but how far this mystical meaning may be found or read into the Vedic hymns is still an open question. With hymns like this, to Agni the fire-lord, as we have said, the first eight out of the ten circles of hymns open, to be followed by hymns to Indra the sky-lord.

The next circle of hymns, the third, owns as its seer-in-chief the famous Royal Sage Vishvâmitra; to the hymns of this sage we shall next turn. C. J.

PROOFS OF REÏNCARNATION.

(*Continued from June, p. 88.*)

THE FORMAL proofs of reïncarnation may be classified as phenomenal, philosophical and ethical; each of which will be briefly presented in its proper connection.

Beginning with the phenomenal proofs, the greatest phenomenon, and the one to which, because of its familiarity, we pay the least attention, is the infinite diversity of human character. There is no possible explanation, no reasonable hypothesis, which can account for the fact that in a humanity amounting to over a billion souls, now upon this earth, there are no two alike. If man be but his body, or if he has been on earth but once, all must have entered matter subject to similar forces. Then how is it possible for such infinite divergences to exist? All live in similar environments, eat similar food, are subject to similar variations, and yet, from the very first moment of life, each diverges from the others. Is there anything in matter, or material processes, to account for this? And, further, are there any innate powers in the human mind itself to explain it, unless we accept the hypothesis of reïncarnation, and declare that souls starting out innocent, ignorant and inexperienced have, by an infinite number of differing experiences, responded by diverging into these infinitely variant by-paths of character? And this is a true explanation. Reïncarnation—the return of the same entity *plus* the sum of the effects of the experiences—is the only method by which the conservation of mental energy, or force, is possible, and if there be law and order, and not chaos and chance, in the Cosmos, mental energy is as truly conserved as are the forces on the molecular planes of nature. Under the action of this conservation, each

man brings over the character which he himself made, and which, for the reasons above, must be infinitely variant. And character is the one thing which changes little from the cradle to the grave, although the whole object and aim of evolution is its modification. The child who comes into the world grasping and selfish—do we not know that he will go through life grasping all within his reach? The infant born with a generous, loving disposition—is not this the promise and prophecy of the maintenance of those traits thoughout its subsequent life? Is not the truism that the child is the father of the man born of universal experience? Character lies deep; it is profound, eternal; it is very, very slowly modified. It is the task of eternity to make it symmetrical; to round out and develop divine, noble, godlike characters. Only by a supreme effort of the human will, maintained throughout years of conscious struggling, can it in one life be materially changed. So true is this that physiognomy, phrenology and chieromancy—half sciences, it is true—and all of the means by which man's physical form depicts his inner nature, depend upon the fact that our characters do not change. It is this fact, also, which proves so strongly that this stubborn, unbending element of our nature comes over life after life, following like an avenging or rewarding Nemesis throughout all our incarnations.

As illustrating the importance of character, let us study for a moment its aspects of genius and idiocy—the light and the dark possibilities of our nature. There is no fact—no hypothesis, even—which accounts for genius, or which explains why from the very moment of birth a soul should display these wonderful faculties which constitute genius, except the one fact which does completely and entirely explain it—reïncarnation. Materialism seeks to do so by "antenatal influence": saying that a combination of entirely fortuitous circumstances happening during the brief months of inter-uterine life are sufficient to produce results affecting and entirely changing the subsequent life. The explanation is so impotent as scarcely to need refutation. Napoleon was an instance. Here was a man, born in the humblest possible condition of life, rising until he dominated empires and sent kings from their thrones at a single word; rising from obscurity to the very pinacle of human power; a man who, in those strange, abnormal conditions into which he sometimes passed, would cry out to his Marshals, "I am Charlemagne. Do you know who I am? I am Charlemagne." The military genius of this man, materialism declares, was entirely due to the fact that his father was a soldier and his mother was a camp follower! Can absurd reason-

ing be carried farther? Napoleon, no doubt, as he himself declared, was Charlemagne reïncarnated, and before that was, perhaps, Hannibal, as one of his biographers has shown how profoundly his character resembles that of the great Carthaginian. Genius can only arise through reïncarnation or chance. Is this world governed by chance? If it is, then genius, like everything else, must arise by chance, but not otherwise. But, if there be law dominating this universe, if fire burn, if gravitation attract, if there be any guarantee of stability in the universe whatever; then we must rule out chance: for if it operate in one instance, it must in all. Either this world is governed by law or it is governed by chance; they cannot be co-rulers, and when the operation of so many immutable laws is demonstrable we may safely relegate chance to the realms of superstition. That source of the power which enables the child musician to compose harmonies with musical laws which it has never learned; which renders the mathematical child able to solve problems which baffle the powers of adult minds; which makes the child poets, child artists, child philosophers and so on, can only be fully and entirely explained by the fact that such souls have evolved and brought over those powers from former lives. The soul which builds wisely brings over from its past; the soul which was an idler brings over from its past; and herein is the explanation of genius and of its obverse, idiocy. A soul which draws down veil after veil of matter over its spiritual perceptions, which dwells in infamy, lives only for the material and sensual, is again descending into matter; and it can descend so far as to entirely lose its hold upon its own divine nature. Such a one will finally reïppear on earth an idiot just as surely as the man who constantly adds to his faculties by work and study will return in time a genius. Genius represents the fruition of work along a particular line. It is the promise and prophecy of the glorious powers which are possible to every man. When a soul comes to earth a perfected musician, it means that that soul has rounded out the musical side of its nature. When another comes a philosopher, it means that that soul has struggled in philosophical directions. And for one who has rounded out certain faculties, the possibilities of rounding out opens in an infinite number of directions; and herein we have the possibility of advancement throughout infinite eternities. The musician can later become a philosopher; the philosopher, a musician; and so on. Each one, when he has completed a certain line, is then ready to follow some other. Herein is the true explanation why as a child one will show himself to be a mathematical

prodigy, and in after life care nothing for it, but work in some other direction. It is because the necessities of that soul are requiring it to seek another line of action, to so eternally endeavor to complete a character which has in it infinite possibilities.

Further phenomenal proofs are the appearance of the form in response to the inner need, already dwelt upon. There is no power in external nature to cause the neck of the crane, for example, to extend itself two or three feet because this has become necessary to its existence. How can the winds, the sunshine, or any physical force cause this thing to happen? We must have the inner entity evolving, and the necessities of that inner entity in its changing environments causes the phenomenon. All modifications of form are so caused. They are the response to the inner necessity alone, and prove conclusively that it is an inner entity which is slowly winding its way up the eternal spiral of evolution. There is also no power in the seed, or the root, or the bulb, to reproduce the form of the old plant. Yet they do it. From whence comes this power? The fact that the molecules of the root or the bulb change and are renewed even more swiftly than those of the human body proves that there is, even in the vegetable and animal kingdoms, something which is evolving, something around which the form is built. Theosophy declares that at the base of every animal or vegetable form is an "elemental soul"—a potential soul, rather—which has not yet reached the state in which it is capable of expressing thought. These entities are all evolving; and herein is the reason, and the only reason, why the seed, affording the point of contact with this material plane, enables that entity to come back and rebuild for itself the old form. The tulip dies down completely at the end of the year, and the next summer grows up and reproduces the same flower to the most minute speck of color. What has preserved the form of the flower during this interval of apparent non-existence? This fact alone explains it, that its inner entity has rebuilt its old form. No scientist nor philosopher has put forward any tenable hypothesis to explain why two eggs, of almost precisely the same appearance, will develop the one into the mouse and the other into the elephant. There is no reason, no explanation, for any of these puzzles except we accept the fact that beneath the surface phenomena there is taking place the evolution of entities, and that each of these reïncarnates, or reëmbodies itself, upon the completion of its own cycle. This is exemplified before our eyes, were we not too blind to see. For in the animal kingdom a portion of the cycle or reïncarnation is actually carried

on without leaving the physical plane, as in the metamorphosis of insects. The caterpillar goes into a subjective existence, remains there wholly unresponsive to external stimuli, entirely rearranges the matter of its body by the mysterious power of its inner entity, or soul, passing first into the chrysalis, and then into the soaring butterfly. What greater contrast can there be than the repulsive caterpillar transformed into the beautiful butterfly? Nature is always ready to prove herself a kind, loving, reasonable teacher, if we but study her methods. And here we have reincarnation shown us in its every detail, because the lower entity, swinging through its cycle, has not descended into subjective realms sufficiently to entirely conceal the process from our view.

There are other phenomena which are of the nature of testimony. Many sane, truthful people remember having lived before. I hold myself the written testimony of a lady who recalls the past of a little sister who died before she was born, and who on this account was supposed to be "crazy," and was laughed at because she would repeat incidents of a life that had ceased before her birth.

Direct knowledge of having lived before comes at times to all. Has not everyone had a strange feeling of having done this or that thing which he happens to be doing, before? It is simply the breaking through the brain of the consciousness of a previous existence which is confused, so feeble is that consciousness, with what one is now doing. The present act is intermingled with the consciousness of a previous existence, causing the uncanny, because unexplained, sensation.

But the clearest and the most convincing proofs that reïncarnation is true are those reasons which may be termed philosophical. Philosophy is the highest exercise of the human mind; the rationalising process of the human intellect. There can be no higher proof than philosophy; no higher Court of Appeal than this supreme function, this godlike attribute of the human soul. Therefore, if reïncarnation can be shown to be reasonable, logical and philosophical, we have offered the very highest possible proof that it is true. The two grandest discoveries of modern science, by means of which it has made its greatest strides into the unknown, are its generalizations of the conservation of energy, and the indestructability of matter. By these it proves that there is no such thing as the annihilation of either matter, force or consciousness, for science by no possible method can demonstrate that consciousness can be, or ever has been, separated from matter or force. The three, as pointed out, are

eternally associated, and if the law of conservation of force be true, then this law applies to the conservation of conscious force; and there is no escape from that conclusion. If heat will change into electricity, and electricity into light; if it is impossible to destroy a certain mode of force so that it will not reäppear in another state, then how absurd to assert, in a law-governed Cosmos, that the highest form of force, intellectual energy, can be annihilated? It is impossible, illogical, absurd. That conscious energy which the human soul displays, and the mode of which constitutes character, must be conserved, or the conservation of all force and energy is a chimera. That intellectual energy is conserved during life cannot be denied; that it is conserved life after life has been shown to be the only explanation of differing characters. It cannot be conserved except by this method. If death dissipates all the energies of the soul, if all that each has gained by experience perishes at death, then is the law of the conservation of force violated. There is no escape from this position. Either force is conserved or it is not. Science asserts that it is conserved, and proves it upon the material plane. Theosophical philosophy asserts that it is conserved upon the mental plane, and proves that this is true by the logical and philosophical proofs pertaining to this plane. It shows that character is plainly the conservation of the force generated by thought and act in the past; that man is under the same laws, dominated by the same divine energies, which guide and control the entire universe. We must not in our blind vanity dissociate ourselves from nature, nor fancy that we are governed by special laws or dispensations.

If force, then, is conserved, intellectual force is conserved; if matter is indestructible, then the material vestments of the soul are also indestructible. Theosophy declares that there is no consciousness which has not its material vehicle, of some degree, and that these thinking souls of ours are associated with a material form or vehicle which is equally eternal, and which must persist throughout eternity, if the soul persists.

Perhaps the highest and most unanswerable proofs that reïncarnation is true are ethical. If there be justice in this Cosmos, or in human destiny, then must it be true; because by no other method is justice possible. Otherwise, from the cradle to the grave we are met by injustice, in a thousand ways and forms. One child is born an Australian Blackamoor; another, heir to the British throne; one soul comes to diseased, drunken, vicious parents, foredoomed to a life of infamy and misery; another to the purest, most intellectual, most loving and holy mother and father.

If the soul comes to earth for the first time, and has had no part in creating the conditions that surround it at birth, then is this world a very chaos of injustice. But Theosophy teaches that each soul comes to its own; and the fact that these terrible injustices do surround men at birth can be explained only through accepting the fact that each one has so lived in the past as to have created that character which makes it impossible to come to other parents. We are Blackamoors, white, red, poor, degraded, generous, loving or whatever we may be, because we have created those characters in the past; and just as truly as that one acid poured into one hundred alkaline bases unerringly seeks that and that alone for which it has the greatest affinity, so will the human soul seek those parents who have for it the greatest sum of attractions, and to whom in most instances it is already bound by the karmic ties of past associations. Unless this is true, our mental powers, our thoughts, our conception of nature, our entire relation to this molecular plane of existence are modified by bodies to which we come by chance.

How can the Christian reconcile justice with the fact of God's sending an innocent soul—one which he created for this special occasion—to a mother whose husband is a drunkard or a criminal, or to one who has no husband? All such things are wickedly unjust if such a soul has no voice in the matter. Reïncarnation reconciles these birth differences; throws a light upon the problems of life, and shows that all injustice is only apparent, and has originated within ourselves. No other hypothesis explains or reconciles life and the existence of evil. There is infinite injustice in the world unless we admit the fact that we have created those circumstances in the past which control our present lives, and are now suffering the just deserts of our past actions.

And at death we find the greatest of all injustices. Babies who die we are told go to heaven. They have done nothing to earn heaven, but by the mere chance of death, at a day, a month, or a year, go to an eternal happiness, while sisters or brothers, born of the same parents, under the same environments, having the same tendencies, yielding to temptations surrounding them, must go to an eternal hell. And either heaven or hell predicates an infinite result as the effect of a finite cause! How absurd, how illogical, to claim that it is possible in one brief, finite existence, to set up infinite causes! One short life determines everything; eternal destinies hang upon finite causes! This from the religious standpoint. From that of Materialism men live, love, suffer and die, to end in annihilation!

There is no hypothesis, then, which holds out any reasonable and logical hope for the human race except that of reïncarnation. It teaches that energy generated in any life cannot be lost or destroyed; that a victory gained is forever won. It holds out to us the promise and prophecy of infinite potentialities. It sets no limit to the heights to which we can climb. And while thus giving to man a glorious hope in the future, it also throws the light of love, compassion and justice about his present, and so enables him to face his godlike destiny, unterrified by death and undismayed by life.

JEROME A. ANDERSON, M.D.

ADVANTAGES AND DISADVANTAGES IN LIFE.

THAT VIEW of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtile essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection,

to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that proverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of

life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies —*skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

H.P.B. ON MESSAGES FROM MASTERS.

SOME years ago H.P.B. was charged with misuse of Mahâtmâs names and handwritings, with forgery of messages from the Mahâtmâs, and with humbugging the public and the T.S. therewith. Those charges had floated vaguely about for sometime and at last came the explosion. Afterward when writing on the subject of "*Lodges of Magic*" in *Lucifer*[1] the question of the genuineness or the opposite of such messages was dealt with, and what she wrote is here presented for reconsideration. It covers two matters.

First, it proves out of her own month what the *Path* not long

[1] Vol. III, p. 92-93.

ago said that "if one letter has to be doubted then all have" to be doubted. Hence, if the *Letter to some Brahmans* is a fraud, as Col. Olcott and another say, then all the rest are, also.

Second, it applies precisely to the present state of affairs in respect to messages from Masters, just as if she had so long ago forseen the present and left the article so that tyros in occultism, such as the present agitators are, might have something to show them how to use their judgment. The portion selected from her article reads:

"We have been asked by a correspondent why he should not 'be free to suspect some of the so-called "precipitated" letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine and genuine what was false. Thus what *criterion* has any one to decide between one 'precipitated' letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples) can tell? For it is hardly one out of a hundred 'occult' letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says 'I wrote that letter' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela's state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the non-adept recipient is left in the dilemma of uncertainty, whether if one letter is false all may not be, for as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another and far worse condition implied. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the 'Occult World,' 'Esoteric Buddhism,' etc., etc., may

be, and there is no reason why they should not be in such a case, —*frauds*, 'clever impostures,' and 'forgeries' such as the ingenuous though stupid agent of the 'S.P.R.' has made them out to be, in order to raise in the public estimation the scientific acumen and standard of his 'Principals.'" . . . .

TESTIMONY AS TO MAHÂTMÂS.[1]

THE NAME *Mahâtmâ* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W.Q.J.

22. A.W.W. "I attended the American Theosophical Convention held at New York in 1893. Sitting near the door in the crowded room I had to pay particular attention to speakers at the other end. The subject of the hour was the Religious Parliament to be held at the World's Fair. A good deal of enthusiasm prevailed as Mr. Judge was relating what had to be done and speaking of the importance of the matter. I was regarding him very closely and only thinking of what he was talking of.

"As he went on I observed a form taking shape near his right shoulder, rather nearer to Mr. Judge than to the chairman, Dr. Buck. This shape became definitely that of a man of impressive appearance. I had seen no pictures of the Masters and could not connect the form with any picture, but I then at once felt it was one of them. Since then I saw the picture of Mahâtmâ K.H. identically that of the being I have described. It is for me proof of the existence of these beings and of their interest in such movements as ours."

23. B.S.H. relates what took place with another: "Some weeks ago at a regular meeting of a Theosophical class in the State of New York we were reading about the Mahâtmâs. Some one spoke of how to communicate with them. An old lady, a natural psychic, said that some years ago when melancholy and discontented a being came and showed her the picture of a former incarnation of hers when she had cultivated materiality but not her spiritual nature. The present one was, he said, for discipline

[1] Begun in February, 1895.

spiritually. From this she became contented with her lot and knew reïncarnation and karma to be facts.

"I asked her then what was the being, if she knew. She said she could tell whether such visitors were images of the mind, the spirits of the dead, or living people; and this being she said was a living man, who was good and wise. Her description of him was, tall, finely formed, black hair and whiskers, piercing eyes and that he wore a 'round white cap-thing' on his head. I then said I thought it one of the Masters who worked with the Theosophical Movement. Then she said that during the whole meeting the same being had been standing beside me."

CORRESPONDENCE.

DEAR SIR:—I. I understand lately that for some years you were in the habit of using many pen names—fictitious names in fact—to articles you printed in the PATH. The articles were valuable to many. But may I ask were these items included in the charges brought against you; and if they were not, is there any way of having them inserted and brought forward? Excuse me, however, I forgot to ask first if what I heard was true.

II. Is it true that by merely rubbing your hand over your forehead four or five times—some say seven—you can write in any language and in any man's hand; and is it true that you are naturally a good writer, but for years have systematically written badly so that people might be deceived about your chirography? HOMOS.

Answer. I. It is too true that I have written many articles under "pen names." Letters that helped Jasper Niemand I wrote, and under "X" and other marks I allowed to be published. Many of my articles thus written have been of use. Would you advise me to collect and destroy all that I can find? These items were not in the charges, yet, though some subsequent edition may have them perhaps. In that case this will be a confession.

II. I have not yet discovered that rubbing-the-forehead trick. But I am a good writer when I have time. I was a law copyist once for a few months and the writing was praised. WILLIAM Q. JUDGE.

COL. OLCOTT AND "SUB JUDICE."

DEAR SIR:—What does Col. Olcott mean by talking of the "Judge Case" as *sub judice*?

Answer. Do not know what he means, but it is certain that what he says about it means nothing. The case is *not sub judice*. It was settled and disposed of last July by decision of Council and Committee. *Sub judice* means that a case is alive and under consideration by the court, and that is not the fact here. If Col. Olcott had said that the case was *sub judex* or "under Judge," he would have been right, for all the bad Latin.

W. Q. J.

AT LOYALTY T.S.

Mrs. Carolyn Faville Ober writes enthusiastically of the formation of this Branch in Chicago. "At first there was discouragement, for it looked as if the work at this great city would be, perhaps, fatally injured. But soon it was shown that the watchword was *work*, and then the skies cleared. Scarcely a reference was made to existing difficulties. All realized that the situation must be faced with *work*; that counteractions to present trouble must be kept in operation by *work*; and that every other thing is secondary in importance to *work*. Partisan feeling was lost in the common impulse to

sustain the common cause by *work*. The salvation of our cause depends, as ever, upon the readiness of each factor in it to do his duty. And beneficent forces must now also be working for us. We should stand shoulder to shoulder drawing closer in bonds of sympathy. These are some of the lessons that might be drawn from our experience in meeting the difficulties which resulted in the formation of *Loyalty T.S.*"

COUNTESS WACHTMEISTER REFUTES HERSELF.

To the Editor of the Path:—The following communication was sent to me unsolicited, and should, I think, be placed before your readers. Of course it will have no influence with those who have pre-judged the case and placed themselves beyond the pale of reason, and who indulge in angry and persistent denunciation. But to the few who are dispassionate, who mean to be just, and who are therefore capable of weighing evidence the following testimony, coming voluntarily, as it does, speaks volumes, though it may not undo the mischief already done in many quarters. In the long run Truth and Justice will prevail.

Yours,

Cincinnati, *June 10, 1895.* J. D. Buck.

Dr. Buck;—*Dear Sir and Brother:* I would like to say as a preliminary to what follows, that personally I am very fond of the Countess Wachtmeister, and only write the following because I consider it duty pure and simple. If at any time W.Q.J. or yourself should consider it testimony that should be made public, do so. It is at your disposal; make what use of it you choose.

Fraternally,

L. A. Russell,

Santa Cruz, Calif. *June 2, 1895.* *Secy.*, Santa Cruz T.S.

In May, 1894, during the lecture tour the Countess Wachtmeister made through California, I had the pleasure of accompanying her from Santa Cruz to Watsonville.

Knowing her to be an earnest student of Theosophy, and a pupil of H.P.B.'s, I naturally confided to her some personal experiences and asked her opinion. I told the Countess I had tried to tell the same experiences to Mrs. Besant but could gain nothing from her. Countess Wachtmeister, after listening to all the facts of the case, advised me to write just what I had related to her to W. Q. Judge, as he was a more experienced occultist than Mrs. Besant, cautioning me not to act in any way without consulting Mr. Judge, as he was the only person who could decide upon it.

The day before the Countess left Watsonville we were sitting together visiting.

Looking up, she said to me, "I am writing to Judge concerning X" (a gentleman of our Branch who was gifted in oratory and had previously worked along humanitarian lines) "asking Judge to take him under his especial charge," as, she thought, "if he could be brought under Theosophical influences he would be of great use in the T.S. and through the T.S. his gifts would be of service to humanity."

I asked her why she did not correspond with him herself, as he had met her and seemed very much drawn towards her.

The Countess's answer was: "I do not feel myself competent to even assist such a turbulent nature as X has." Then, referring to what Claude F. Wright had accomplished under Mr. Judge's training, she turned from her letter, faced me, saying in a most decided and earnest manner: "Do you not know that *W. Q. Judge is the greatest living occultist* known to the *Western world* since *H.P.B.'s death?*"

(*Mrs.*) L. A. Russell.

LITERARY NOTES.

Brother John St. Clair is getting up a Theosophical manual in Maori, for use of the Maoris in New Zealand. This good work will eventuate in sowing the seeds of Theosophy among a people little known to the Western World.

LOTUSBLÜTEN for May (German) opens with a translation of "The Gospel of Buddha" by Paul Carus, continues the "Tibetan Teachings," and begins a timely biography of H.P.B. The number ends with the usual notes.—[G.]

SPHINX for May (German) has an article by Tolstoï, "Religion and Morals"; an explanation by Dr. Hartmann of *The Talking Image of Urur;* several articles on Theosophy and the Theosophical Society, and the usual stories.—[G.]

INDEX TO THE PATH, Volumes I to VII, April 1886, to March 1894, has been carefully prepared, and will be of great use to students in helping to unearth the treasures that are buried in the old numbers of this magazine. Bound in cloth the size of PATH.—[G.] *(Price 50 cents.)*

THE VAHAN for June contains the Resolutions passed at the recent Convention by the Theosophical Society in America. These are followed by a letter from Mr. Judge to Colonel Olcott regarding the Vice-Presidency of the Theosophical Society. "Activities" comes next, and on the last page, after a long absence, we welcome cordially the Questions and Answers, under the heading, "The Enquirer."—[G.]

NOT YET. Mary Weller Robbins has promised to give one-third of the proceeds from this book which we reviewed last month to the benefit of the Theosophical Society. This was unfortunately omitted from our review. This is truly theosophical work and goes to show that among the members of the Loyalty Branch in Chicago there is real devotion. *(For sale by the* PATH, *price 50 cents.)*

THE THEOSOPHICAL FORUM, new series No. 1, will be cordially greeted by the members of the T.S. in America. Not only is its new form and its promise of an increased field of usefulness a distinct improvement upon its predecessor, but all true Theosophists will read with relief the editorial announcement that no longer will our patience be tried, our ridicule excited, and our ideals debased by the "mechanical and narrow view formerly obtaining." It is now an unofficial organ of the Society for notices and changes. There is a news department, and four subjects of Theosophical interest are to be analysed each month which can be used for a syllabus for Branches. Capital punishment, the "path" and Karma are some of the subjects treated, all by well-known students.—[G.]

THE NORTHERN THEOSOPHIST for June. The "Editors Remarks" are amplifications of some of his previous ones regarding proposed changes in the T.S. Constitution, and the spirit of what he says is in harmony with what was so excellently said at the past convention in Boston. Autonomy of Sections and Branches is suggested, and his condemnation as *untheosophical* of any possible expulsion clause, and his reasons therefor, are well worthy the consideration of those as yet undecided. In America fortunately these matters are settled. "The Revolt of the Personality" by W.A.B is one of those excellent little sermons we have several times had. In addition there is an article on "Womanhood" by Louisa Shaw, and a notice of the Conference of the North of England Federation.—[G.]

THE ESOTERIC BASIS OF CHRISTIANITY, or Theosophy and Christian Doctrine, by William Kingsland. With Parts I and II most readers of theosophic writings are already familiar, and they have been noticed and commented on in the PATH. Parts III and IV, "The Logos" and "The Gospel," are new, however, as well as the "Introduction," which is an able synthesis of theosophical teaching, and clearly shows its relation to Christianity. Those who have read the first parts need only to be told that the new matter is of equal interest and value, and written with the same ease and grace. We especially recommend the work to those who, accepting Theosophy, still cling to some of the old Christian dogmas, for herein lies the reconciliation.—[G.] *(For sale by the* PATH, *price, $1.25)*

THE IRISH THEOSOPHIST for May continues Jasper Niemand's most admirable "Letters to a Lodge." An able analysis of Intellect, Instinct, Impulse, and Intuition is given, with the means of distinguishing one from the other. Mr. Judge in a short article again calls attention to his never having been

furnished copies of the evidence, and further that everything points to the fact that there has never been any intention of furnishing them in spite of promises. In "Adepts and Mediums" Basil Crump writes a warm defense of H.P.B. especially in the matter of the "Letter to the Brahmans," and emphasises what has already been pointed out, that H.P.B. is the "real centre of attack," let hypocrisy cloak ingratitude in falsehood as it may! "Letters to the Editor" has a striking contribution from Ernest T. Hargrove, which does not put Mr. B. Keightley in a very pleasant light, and which has also certain comments to make on Mr. Mead which can hardly be agreable reading for the subject of them. Mr. Lindsay's letter is scarcely less interesting, recounting as it does the Countess Wachtmeister's various renderings of the story of the Master's seal. "Notes by the Way" is a good summing up of Mrs. Besant's *Statement* by the editor, and an account is given of the First Annual Convention of the Theosophical Society in America.—[G.]

THEOSOPHIST for May. In "Old Diary Leaves" we are told that all was not harmony in the group of exiles; H.P.B. quarreled with Miss Bates, and Wimbridge, and left to Colonel Olcott the task of getting rid of the former. An abortive attempt was made to form a temperance society, and an account follows of the celebration of the fourth anniversery of the T.S. But more important than these is the too meagre description of the meeting with the Sinnetts and Mrs. Gordon, and some of the phenomena that surrounded that Allahabad visit. Majji, the famous female yogi is visited and described. We joyfully announce the conclusion of "The Outlines of Astronomical Motion," and the story called "Overshadowed" is also ended, but our joy in this is somewhat tempered by fear of what may replace it. "Zoroastrianism," "Jewels," "The Vedic Pranayama," "The Sikh Religion," an account of Mrs. Besant's second Indian tour, and articles on "Metempsychosis" and "The Cunning Mahant" complete the body of the number. In the review of the PATH we are told that H.P.B.'s letters "are inaccurate and misleading to a degree." The most striking thing in "Cuttings and Comments" is Colonel Olcott's enthusiastic praise of a certain Miss Allison for teaching the Singhalese maidens how to make jam. We wonder what H.P.B. would have thought of this number!—[G.]

IN THE NEW YORK SUN of May 6th appeared an account of a sermon delivered the day previous by the Rev. Heber Newton, giving, principally in Mr. Newton's own words, his theories regarding the "spiritual body" spoken of by St. Paul. These are in essence indentical with Theosophical teachings. He says: "You are in a constant flux of matter, drawing from the earth and the air the material to recompose your physical body. And yet there is something which holds this constant flux of matter to perpetual identity of form. That something which stamps this fluent matter with form and so maintains its identity must be the finer form, the vital and essential substance of our bodies." And again, "This inner finer form of our bodies, even now and here in our flesh, holds the secret of its future marvellous powers, occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body. Are there any hints of this? Plenty of them. The residents of the East have from time immemorial, living in the spirit, demonstrated it in what we chose to call occultism. Is this confined to the East? No; in the middle ages it was called magic." Further on he speaks of occult phenomena such as are demonstrated by hypnotism, telepathy, clairvoyance, etc., as well authenticated powers, not of the outer body, "but powers of some inner organization, transformed by the mind." Could any Theosophist have put it more concisely or plainly?—[G.]

LUCIFER for May. In certain respects this number outdoes itself! The "Watch Tower" opens with a defense of H.P.B. the eloquence of which proves quite moving until in the following article, also by Mrs. Besant, we find her standing by Colonel Olcott's side in declaring fraudulent the letter to the Prayag Brahmins sent through the self-same H.P.B.! The author is evidently aware of some absurdity for the following sentence occurs, "I do not regard the letter as genuine, *but I have never attributed it to H.P.B.*" This however stands alone without an attempt at proof or explanation, simply one of those bold statements with which the public has lately become familiar from the same pen. Mrs. Besant's remarks regarding the "practical" Western

methods, (followed by Mr. Judge and his adherents!) as contrasted with the "rigid discipline and long, silent patience demanded by Eastern Teachers," (inferentially followed by Mrs. Besant and her adherents!) is interesting in connection with Dr. Keightley's letter in the last (June) PATH regarding the lengths she has gone to obtain psychic development and powers. The latter part of the "Watch Tower" deals with America and American affairs. This we find particularly delightful: "Thus the T.S. will go on intact, no more changed by the retirement of so many of its members in America than any other of the resignations of which there have been plenty in the course of its stormy history." Alas! poor America, hang your diminished head! Our next sensation is the "Doctrine of the Heart." Comparing this with what has gone before, the old lesson of how much easier it is to *preach* than *practice* is once more enforced. "An Article for the Time" follows this, a reprint from the PATH of a paper by Jasper Niemand. We smile here again though more sadly; the point has been so completely missed, and those who have "*denounced*" and "*condemned persons*" stand self-convicted. "Activities" gives further opportunity for practical manifestation of this strange "Heart Doctrine"! And all this under cover of THEOSOPHY, and in the name of the Lords of Compassion!—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

NEWARK BRANCH was chartered on the 26th of June. This is the result of work done by Mr. H. T. Patterson in New Jersey. The Branch has twelve members and should be the centre of much work in Newark.

THE SOMERVILLE BRANCH has a weekly study-class at which the attendance of members is good, and much interest in Theosophy is shown. It has also Sunday afternoon lectures at which the attendance averages about sixteen.

BULWER LYTTON BRANCH reports it impossible to keep sufficient literature on hand for sale in Rapid City, so great is the interest in Theosophy there. Necessity has arisen for the use of a hall once a week on account of the great increase in numbers at the meetings.

BEAVER T.S. was chartered June 24th. This Branch is a reörganization of the Toronto Theosophical Society. Resolutions were adopted in connection with the reörganization similar to those adopted by Loyalty T.S. Brother Samuel L. Beckett is President, and our old friend, A. E. S. Smythe, Secretary.

LOYALTY BRANCH, Chicago, was chartered May the 20th, and is the first Branch chartered under the Constitution of the Theosophical Society in America. The work in Chicago is prospering and has increased rapidly since the change referred to in Mirror of last month. A Headquarters has been established at Room 20, 15 Washington Street, corner Wabash Avenue, and many schemes are in hand to set Chicago afire with Theosophy.

HARTINGTON BRANCH is the name of a new Branch chartered at Hartington, Nebraska, June 25th. Brother C. F. Wright paid a visit to Hartington last February and stirred up considerable interest. A study-class was formed and the interest has grown. Dr. Allen Griffiths on his way West visited the centre and organized. Mrs. Nannie A. Crouch, one of the members in Omaha, is largely responsible for the good work done in Hartington.

TOLEDO THEOSOPHISTS reörganized themselves on June the 15th. Members ratifying the Convention in Boston separated from the old Toledo Theosophical Society, now no longer existing, and a permanent charter was issued on June the 21st for a Branch under the name Mânasa T.S. The application was signed by all the *working* Theosophists of the old Branch and those who had built it up. No doubt can exist but that the Mânasa T.S. will outdo even the work accomplished by the old Toledo Society. The Branch is a part of the new Central Territorial Committee.

THE BRANCH in Harlem has effected a reörganization and is now the "H.P.B. Branch of the Theosophical Society in America." A Constitution and By-laws whose main features are in consonance with the Constitution of the T.S. in America has been unanimously adopted, and officers elected and committees formed under the reörganization. Interest in the Theosophical Movement is quickening rather than waning. Though June is a "lean" month for public meetings, the attendance at each of the Sunday evening lectures is close to fifty, while the Friday night or regular Branch meeting brings out between twenty-five and thirty. A Lotus Circle for the children "old and young" has been formed and is successful. The Saturday evening class for members is a feature of the Branch work which is producing good results. It is specially intended to aid members by study and otherwise to fit themselves to help and teach others. "H.P.B." Branch accepts the call to "no longer temporise but act" as an order to be obeyed by the heart and the head, and will "govern itself accordingly." All visitors whether members of the Theosophical Society or not will receive an old-fashioned welcome to any of the public meetings in this little Theosophical Home.

BURCHAM HARDING visited Springfield, Mass., on May 14th, spending some days in doing newspaper work and arranging for lectures. The 18th, lectured at Easthampton, in Mrs. H. K. Richmond Green's parlors and conducted a class the following day. The 20th and 21st, lectured in the Church of the Unity at Springfield to crowded audiences; subjects, *Reïncarnation* and *Human Perfection*. The 22d held a meeting in the church, when two study classes were formed. The 25th attended one of these classes. The 26th occupied the pulpit in the Unitarian Church, Northampton, at the usual morning service, taking *Reïncarnation* as the subject, Lectured again in the church on 27th, and held a class 28th. The 29th attended the class at Easthampton. The 31st May and 1st June lectured in the Universalist Church, Westfield; and on the 2d occupied the pulpit both morning and evening, taking as subjects, *Has Man an Immortal Soul?* and *What Happens after Death*. A class to study Theosophy met in the church in the afternoon. In future the class will meet at the residence of the minister, Rev. J. B. Reardon. The 3d and 4th at Greenfield, lectured in the Unitarian Church, the 5th held a class in the church. On the 6th Mr. Harding returned to Boston. At all these cities the use of the churches was allowed without charge. Advertising was paid out of the collections, the surplus being used for local charities. The newspapers in all places were favorable and liberal in the space given to Theosophy. Large audiences attended in every place. The 7th Mr. Harding left for Chicago, Ill., to assist in the work of the Central States. The 9th he addressed the Wachtmeister Branch, and the Loyalty in the evening. The 11th attended meeting of Englewood Branch. The 16th spoke before Loyalty Branch, replying to Dr. J. H. Barrows' last *Haskell* lecture—in which he emphasized the "supernatural history" of Christianity as its distinctive feature. The Loyalty Branch has chosen a very appropriate name and is doing good work.

PACIFIC COAST.

PROMETHEUS T.S. Portland, Oregon, was chartered on the 28th of June. The Prometheus Society starts off with thirty members and is practically the reörganization of the Willamette Society; thirteen members of the latter, one member from the Triangle, one member from the Olympia, and fifteen new members uniting to form this Society. Mr. John H. Scotford is the President and Mrs Laura Durkee the Secretary. We feel assured that this is the solution of Theosophical problems in connection with Portland, and that the work done there in the future will merit a full success.

THE HAWAII LODGE, Honolulu, observed White Lotus Day in a fitting manner. On invitation, the Aloha Branch, the other Branch in Honolulu, joined with the Hawaii Lodge on May 8th and the hall of the latter lodge was beautifully decorated by the lady members with white flowers, palms and greens, while in front of the large picture of H.P.B. was placed a pillar of white and red carnations so arranged as to form the letters, H.P.B. A photograph of the decorations has been sent to the Headquarters and framed and placed in the Headquarters rooms. Vocal and instrumental music was fur-

nished by the members and friends. A very large audience was present. The Hawaii Lodge reports good work. Its formation, as well as the interest in matters theosophical, are mainly due to the work of Mrs. Mercie M. Thirds, who visited the Islands, October, 1894.

PACIFIC COAST LECTURER'S MOVEMENTS.

Dr. Griffiths reached Omaha May 28th and in the evening met and conferred with the local T.S. upon the situation. Next evening the Vedanta Branch meeting was attended. Other meetings followed and the Branch voted to secure suitable quarters for meetings, and money was subscribed for that purpose. Sunday evening, June 2d, a public lecture upon *Heredity* was given—local papers gave columns of reports. Hartington, Cedar Co., Nebraska, was visited next upon invitation of a number who had become interested by lectures and good work done by Claude Falls Wright and Mrs. N. A. Crouch—the latter of Omaha. June 4th, 8 p. m., a public lecture on *Theosophy, Karma and Reincarnation* was given, and upon the next evening the Hartington Branch was formed with 12 charter-members—Mrs. M. B. Van Velsor, President; J. H. Felber, Vice-President; Dr. H. D. Dwight, Secretary and Treasurer. Rooms were at once secured for meetings, and the future looks bright for a vigorous Branch at that point. June 6th, Dr. Griffiths returned to Omaha and met and talked to the Branch and interested inquirers in the evening. June 8th he arrived in Denver, and upon the following two evenings met members of the Denver Branch, when T.S. work and methods were discussed. A lecture was given upon the third evening, June 10th, in the Unitarian Church. The members expressed a desire to engage in systematic study, establish a library and hold public meetings. Sidney F. Smith, 1470 Steele Street, would be glad to meet members of T.S. who as teachers expect to attend the Teachers' National Convention to be held in Denver this month. Salt Lake City was reached June 12th. While in that city Dr. Griffiths attended Branch, held several informal meetings, lectured in the city and also in the territorial prisons. At the prison a class of 25 was formed for study, and Branch members will conduct it. The local press printed columns of interviews and reports. June 15th was spent in Ogden and a meeting of those interested was held. He left the same evening for the Pacific Coast.

FOREIGN.

NEW ZEALAND.

THE WAITEMATA CENTRE was formed on May 7th with fourteen members, most of whom are charter-members. White Lotus Day was kept by the Centre, the members reading extracts from *Voice of the Silence, Light on the Path, Song Celestial, Letters that have Helped Me*, etc. The H.P.B. Centre, Thames, has existed for some time. Mr. John St. Clair is secretary for the Waitemata Centre, Auckland, and the Rev. S. J. Neill for that at Thames.

AUCKLAND, New Zealand, May 16.—During the past month the following public efforts have been made in aid of the Theosophic movement: On April 19th, Mrs. S. J. Neill read a paper upon "Vegetarianism." On May 23d Mr. C. J. Staples, General Secretary of the Australasian Section, arrived here in company with the returning Convention delegates and on the evening of May 23d a public welcome was accorded to him. On the evening of May 26th he spoke on *The Practical Side of Theosophy*, and on Sunday evening, April 28th, he lectured in the Choral Hall on *Karma*. On May 5th, Miss L. G. Browne read several selections from *The Light of Asia*. On May 8th, Lotus Day was observed, and on May 10th C. W. Sanders read a paper upon *States of Consciousness*, and on Sunday evening, May 12th, he lectured in the Choral Hall upon *Unity, a Divine Principle*. A class for the study of the *Ocean of Theosophy* has now been formed in Auckland.

ENGLISH LETTER.

LONDON, *June 14, 1895*.

The agenda for the forthcoming Convention is now out, and the policy of Mr. Judge's persecutors is therein partially disclosed. Mrs. Besant calmly proposes:

That a Committee be appointed to receive and consider any amendments in the General Constitution of the Theosophical Society, their report to be forwarded to the General Secretaries of the Indian, Australasian, American and European Sections, in time for discussion at their respective Conventions in 1895 and 1896.

So the whole matter is to be shelved, and awkward discussions and disclosures neatly evaded! We shall see. Col. Olcott, too,—who has arrived in England—has issued a presidential mandate on the action taken by the recent American Convention at Boston. You are all cut off, root and branch, your diplomas cancelled, and your names erased "from the roll kept at the Society's Headquarters, Adyar!" It is a sorry document, this, to be issued by the man who could—had he so chosen—have kept the Theosophical movement one and undivided.

The Dublin Lodge has issued a proposed Constitution for the consideration of the Convention, which, like much else, will—if Mrs. Besant's proposed Resolution is carried—be buried in the comparative oblivion of a Committee. Meanwhile, work goes on.

The Convention is to be held the first week in July—3d and 4th—this year, and at the Portman Rooms, instead of at Avenue Road, which will greatly add to everybody's convenience, these rooms being in a much more central position. There seems to be a widespread feeling in favor of some form of autonomy for Europe. ALICE CLEATHER.

CEYLON.

Countess Wachtmeister spent a day with us *en route* to Australia and was Mrs. Higgins' guest. Mr. Milton Hack also came. Colombo is a sort of half-way house for members who go from East to West or *vice versa*. It seems thus important that Mrs. Higgins' effort to build a home for the Musæus Orphanage where visitors might be welcomed should be continued. Attendance has increased, and our American friends have done a useful work among the neglected Buddhist girls here. *(Communicated.)*

FOLLOWING is a copy of a letter from the Executive Committee to be read at the forthcoming European Convention, on July 4th:

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, "The European Section of the Theosophical Society."

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—"Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly

free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,
(Signed) WILLIAM Q. JUDGE,
President.

(Signed) ELLIOTT B. PAGE,
A. P. BUCHMAN,
C. A. GRISCOM, JR.,
H. T. PATTERSON,
JEROME A. ANDERSON,
FRANK I. BLODGETT,
Members of the Executive Committee.

SUPPORT OF THE T.S.

June 21st received from George E. Harter the sum of sixty-five dollars, making a total of $245.00 received since January the 16th.

WILLIAM Q. JUDGE, *President.*

NOTICES.

WILLIAM Q. JUDGE's reply to the charges against him has been sent to every member in America. Anyone requiring extra copies for interested friends can have them upon forwarding stamps to the office to cover postage.

THE THEOSOPHICAL FORUM has entered upon a new life and era. It has undergone many changes in style, arrangement and size. Subjects for discussion for the use of Branches, a column of Theosophical news, and other departments have been added. For the future it will be issued as regularly as possible on the fifteenth of each month. Branches and members should send questions, which will be carefully dealt with in the *Forum*.

VERBATIM REPORT of the Convention at Boston, in April, has been sent to every member, and with it a copy of the Constitution and By-laws of the T.S. in America.

Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.—*Farewell Book.*

ÔM.